

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, CENTRAL ROW, HARTFORD, FOR THE CONNECTICUT BAPTIST CONVENTION.—G. ROBINS, EDITOR.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

VOL. IV.

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CONDITIONS.

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All letters on the subject of this paper, or Communications for it, should be addressed to the Editor of the Christian Secretary—POST PAID.

The following account of the anniversary of a Missionary Society among the nations of the South Sea Islands we consider most encouraging, and an earnest of what we are to expect from Christian Missions. Missionaries have but to scatter the seed on the "tops of the mountains," the spirit of the Lord will cause "the fruit thereof to shake like Lebanon."

HUAHINE.

Translation of the Eighth Report of the Auxiliary Missionary Society of Huahine and Maioiti.

(Title Page). The Eighth Report of the Society at Huahine and Maioiti, Auxiliary to the great Society in London, for the Dissemination of the Gospel among the Heathen. "He must increase."—John. Huahine: Printed at the Mission Press. 1826.

The Eighth General Meeting of the Society at Huahine and Maioiti, May 11—12, 1826.

Peace be to you, friends, this new year. Behold we are now permitted to witness the Eighth General Meeting of this little Society, united for the diffusion of the Gospel in all lands. We have learned that this work has been successful, and that many lands have been added to the kingdom of Christ. Hawaii, Rarotonga, Aitutaki, in this division of the ocean. The Gospel is also spreading in other parts of the great seas. Let us not be weary: if the souls of men reach heaven, our labour is amply rewarded—for what shall a man give in exchange for his soul? Wednesday, May 10. A prayer meeting was held in the morning, as on the Sabbath.

At noon, all the people of the Settlement assembled in the house of prayer. Tiori (one of the deacons) gave out a hymn, read the Scriptures, and prayed; afterwards Mr. Barff preached from the book of the prophecies by Isaiah, xl, 5—And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

In the evening, the people assembled again in the house of prayer, when Moia gave out a hymn, read the Scriptures, and prayed. Mr. Barff preached again from the word of God, written by Paul to the Corinthians—1 Cor. xv 53.—Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

Thursday, May 11. About noon, all the people assembled in the house of prayer, to hear the Report for the past year.

Faetaeta arose, and spoke as follows:—"This is my word to you. Let Mahine be chosen President for us to-day."

Fareamae then stood up and said, "I support what Faetaeta has proposed, that Mahine be President of the Meeting."

Mr. Barff then stood up and said, "If you agree to what has been proposed by Faetaeta, and supported by Fareamae, hold up your hands." All the people immediately held up their hands.

After the President had taken his seat, he requested Tute to commence the Meeting with prayer to God. After singing the hymn, Tute said, "We knew not, last year, that we should witness another—God hath lengthened out our breath. Let us bring to our recollection a small portion of the word of God, written by Daniel, which runs as follows—And the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. It behoves us, friends, to glorify God, by exerting ourselves on behalf of the Society. Some of you have not done so; you have forsaken the Society; you should not do so." He then read Luke xv. and prayed.

Tipae rose immediately after, and said, "Mr. President, the Governors, and all the Members of the Society, this is my

word: Let the Report be brought forward and read, that we may know what has been subscribed during the past year."

Maou then arose and said, "I support what Tipae has just proposed. Bring forward the Report and read it. This, also, is a little word of mine. Let us remember the business for which we are assembled here to-day; viz. that the love of God may abide with us, and that it may be known among all nations; let us be strong and diligent in this delightful work."

The President then requested Toua, the principal Secretary, to read; when he proceeded as follows: "Peace be to you, the Governors, and every Member of the Society this new year. This is the Eighth time we have assembled together to read accounts of the property collected for the diffusion of the Gospel into all lands. Thus saith Jehovah—All the ends of the earth shall see the salvation of God! Be diligent you who are of the Society; which is our constant word, when we read the Report of the Society."

He read an account of the property collected, and observed, "This is the little property; it has increased a little, but it should be much more in the year now before us. Exert yourselves, you who are chiefs; and you also, the Governors, exert yourselves; and every member of the Society, be diligent. We said, formerly, exert yourselves; but now let us have new diligence. This is a little word from God's word, which will suit us well: Peace, peace to him that is nigh, and to him that is afar off, saith the Lord, and I will heal him. We were formerly afar off, but now we are brought near. Let peace reign among us, among the chiefs, and governors, while they do this good work. Let peace reign between the governors and the Church of God—let us all live in peace."

Mr. Barff then stood up and said, "Mr. President, the Governors, and all the Members, peace be to you! God hath given us this new year, and we witness the Eighth Meeting like the present. The property has increased a little this year; but it is not correspondent to the love of God to us—that far exceeds it. The country which worshipped Satan, spoken of by Jeremiah the prophet, was very diligent; he says, The children gathered the wood, the fathers kindled the fire, and the women kneaded their dough, to make cakes to the Queen of heaven. Behold! friends, the whole family is employed for Satan: let these children also be employed for God. Let them learn the good work of compassion to their neighbour. The good work which has been done in the world since the commencement of this Society, it would not be possible for us fully to investigate. Some have been gathered unto Jesus, from different lands. Those of Africa, who have been gathered out of the bush, have erected for themselves towns, and become people of property, which induced one of them to say, at one of their meetings like the present—Formerly, we had no property, we had no house, we had not any thing; but now, through the mercy of God, we have houses, we have cattle, we have waggons, and abundance of property." But it is not among them only that the word of God has been successful; it is growing in many lands in the four winds of heaven. Rarotonga, Aitutaki, and the lands near them, have been added to the Redeemer's kingdom. Here also is a delightful little word from England, where it was printed." Then follow those passages from the printed *Memoir of Keopulani*, in which the labours of the Tahitian teachers are mentioned, beginning at the 19th page; after which Mr. Barff said, "Behold, friends, this is the work which our brethren have been doing. This delightful word more than repays us for all our labour. Let us take heed to this good word, as did Keopulani, that we may follow her to the skies."

Nuuhune then stood up and said, "I support what Mr. Barff has proposed, that the Report be printed for the information of the Parent Society. We have read over an account of the property collected for the diffusion of the Gospel—the word of life. The Gospel is compared to a net cast into the sea, which encloses fish of various kinds; Behold, friends, Hawaii is now enclosed! Did you not attend to the word now spoken? Do not be perplexed—look not behind you. Hold fast that which is good. If we do not hold fast the Gospel, we shall be overtaken with evil. Hold fast the Gospel, the means by which a world can be saved."

Mahine, the President, then arose and said, "This is the Society—it is near—

let it not be far off. If it be far off, evil will be near. Let not the Society slip. Regard Jesus's desire, and the good work he has put into our hands. Let us become like a three-fold cord that shall never be broken. The Report for the past year has been read, and the property is still little; it is not much. The year before us is a new year: let us have new vigour. If you agree that the Report of the Society shall be printed, hold up your hands." [The whole of the people here held up their hands.]

Pati then rose and said, "It is fully agreed, Mr. President. Let us form ourselves again into a Society, which is my little word to-day. I will read one little word out of the Gospel, which is, Beware of covetousness. He covets the oil he has subscribed for God, and takes it to buy cloth for himself. If any one, after the name has been written down, hides his subscription to buy cloth for himself, it is a wicked act. Remember Ananias. He kept back—he lied unto God—he died. Let us also beware."

Peretai then arose, and spoke as follows: "That is our word, friends, which has just been spoken by Pati; That we form ourselves into a Society for the ensuing year. We governors can only stir up the Society to diligence: The man who lives among us and acts wickedly, what is he good for? Let him build his little hut to reside in. Let the children be formed into a Society; let them not be idle. We asked for a teacher, and here he is. Let us never treat him unkindly; and let the heart, the mouth, and the hands, be diligent in this good work."

The President rose and said, "If you agree to what Pati has proposed, and Peretai supported, that we form ourselves again into a Society, hold up your hands." [All the people held up their hands.]

Taiana then rose and said, "It is fully agreed, Mr. President, that we form ourselves again into a Society. This is my word to you, the people of Huahine, the whole eight divisions; and the people of Maioiti, the whole seven divisions. Do not look back again at the aito—the cocoa-nut tree—the stones. Let all these customs be done away; but exert yourselves in collecting oil for the Society, that the Gospel may reach all lands. The little word used the first year of our meeting is a delightful word—Love thy neighbour as thyself. Shall we not love our neighbours? it is but right we should compassionate them. I will close with my little word—Those who were officers the last year shall be re-elected the ensuing year."

Taamone then stood up and said, "Let us exert ourselves in this good, this new year. The true glory is upon us. Many still reside in darkness, and have no knowledge of the light. Let us exert ourselves, that they also may know the new light. I support the motion made by Taiana concerning the officers."

The President then said, "If you agree for what has been said concerning the officers, that they shall continue in office next year, hold up your hands:" which was done immediately.

Tiori then rose, and spoke as follows: "Mr. President, and all who are members of the Society, do not be soon fatigued. This is my word: the property which has been collected, let it be put immediately into the hands of the Treasurer, and when a ship touches here, let it be sold for money; for Britain is too far distant for us to send the oil. We are witnessing the decrease of this Society. Remember the little word by John, I will come to thee as a thief. Make preparations, friends; be not deceived. Formerly we were diligent, but after a while got slack. Let us not become like a church called an idle church."

Mooni then rose and said, "I support the word of Tiori; let the property be speedily taken into the hands of the Treasurer Kaitahue. This is a little word that will suit us to-day: As sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, through Jesus Christ our Lord. Let us exert ourselves that this good work may grow great in all lands."

The President then said, "If you agree to what has been proposed and supported, hold up your hands:" which was done accordingly.

Mahuti, Levi, Huahine, and several others, delivered their word of exhortation to the edification of all; after which Terenui arose and said, "Remember, friends, what has been spoken to-day; it has been a delightful and stimulating word: let us never be weary of this good work." He then concluded the

* The iron-tree, &c. used formerly for impalements of war.

Meeting with prayer; and all the people went home praising God.—Amen.

MISSIONARY RE-ENFORCEMENT.

We congratulate the friends of Missions on the prospect of a large re-enforcement being added to the mission at the Sandwich Islands. Sixteen persons have been designated as Missionaries from the American Board, and were commended to the grace of God by religious services in Park-street Church, on Wednesday evening last.

Mr. Evarts, Secretary of the Board, delivered the instructions of the Prudential Committee. Rev. J. S. Green replied on behalf of the Missionaries. Rev. Mr. Stewart, late of the same mission, greeted the new helpers in an affectionate address; and Rev. S. Green, of this city, gave a closing address to the audience. Prayers were offered by the Rev. Robert Jenks, and Rev. W. Fay.

The following are the names of the persons, and the places of their birth:

Ordained Clergymen and their Wives: Rev. Jonathan S. Green, Lebanon, Ct.; Mrs. Green, E. Haddam, Ct.; Rev. Lorrin Andrews, Vernon, Ct.; Mrs. Mary Ann Andrews, Washington, Ky.; Rev. Ephraim W. Clark, Haverhill, N. H.; Mrs. Mary K. Clark, Mount Vernon, N. H.; Rev. Peter J. Gulick, Freehold, N. J.; Mrs. Gulick, Lebanon.

Physician and his wife, Dr. Gerrit P. Judd, Paris, N. Y.; Mrs. Judd, Clinton N. Y.

Printer and his wife: Mr. Stephen Shepherd, Johnstown, N. Y.; Mrs. Shepherd.

Single Females: Misses Maria C. Ogden, Woodbury, N. J.; Mary Ward, Whitesborough, N. Y.; Delia Stone, East Bloomfield, N. Y.; Maria Patten, Lancaster, Pa.

Sandwich Islanders: John E. Phelps, Henry Tahetee, Samuel J. Mills, George Tyler.

The Missionaries at the Sandwich Islands have, as we are informed, for some years been of opinion, that unmarried females can reside in their families with great advantage to the cause. As helpers in the discharge of domestic duties, they may do much towards preventing the injury to the health of the married females, which there has been hitherto so much occasion to lament. They may also render themselves greatly useful to the native females—in the schools, in the female prayer-meetings, and in all the walks of social intercourse.

The four natives have been acquiring an education in this country, and probably may be employed in various ways in connexion with the mission; but they are not under the direction of the Board.

The company have taken passage in the ship Parthian, Cap. Blinn, bound directly for the Islands; and are probably leaving the port when our paper goes to press.—*Rec. & Tel.*

The following resolutions were adopted by the Hudson River Association, at their late session in August; and we doubt not it will afford pleasure to many of our readers, to see the Christian spirit and enlightened zeal, of this enterprising body of Christians, as exhibited in their public movements.

Resolved, That this Association recommend to the Churches comprising this body, to appoint one or more individuals in each Church, to obtain subscribers for a religious paper to be published in the city of New-York, under the patronage of the Hudson River Baptist Association, and that a Committee be appointed there to receive a list of subscribers' names, and engage an Editor to publish the paper on his own responsibility.

The Committee selected to carry the foregoing Resolution into effect, consists of Brethren Cone, Maclay, Sommers, Eastman, Barnes, Murphy and Colgate.

The following brethren were requested to obtain subscribers for the contemplated paper, viz: Hudson, Charles Hildreth; Troy, L. Howard; Albany, A. S. Holmes; Albany African, F. Marsh; Newburgh, Abraham Ennis; Lansingburgh, William A. West; Poughkeepsie, J. P. Sturges. All the Churches in this Association, are solicited to engage in this work.

Resolved, That this Association view with interest, every effort to advance the literary progress of our denomination, and that we recommend the *New-York Baptist Register*, published at Utica, and patronized by the Baptist Convention of this State, to the attention of our people generally, as a useful medium of communication, on subjects important to the general welfare of our Churches.

Resolved, That this Association cheerfully recommend the Tracts of the Baptist General Tract Society, and learn with

pleasure, that a Depository is established at No. 59, Fulton-street, New-York, where their Tracts may be obtained.

Resolved, That this Association recommend to the Churches of which it is composed, an increased attention to the great and important interests of *Foreign and Domestic Missions*, which at the present time call loudly for the best exertions, and the most fervent prayers of every Christian.

Resolved, That we affectionately and earnestly request our Churches, to attend strictly and regularly on the *Monthly Concert of Prayer*, and to endeavour by all proper means, to encourage a Missionary spirit among our members.

Resolved, That this Association view with peculiar satisfaction, the progress of our denomination towards a state of united and happy co-operation, in the formation of State Conventions, and local Associations, for the purpose of concentrating the energies of our already numerous Churches. We feel impressed with the belief that the time has arrived, when we should have some regularly constituted bond, or centre of union, towards which, as a denomination, we might look. We do therefore recommend that the Churches in this Association, and the Associations with whom we correspond, take into consideration the propriety of forming an *American Baptist Convention* for general purposes, to assemble triennially, in some central part of the United States; and that they report their views upon this subject next year.

Resolved, That the Moderator of this Association, write an affectionate and encouraging Letter to the Baptist Education Society of the State of New-York, and bid them God speed, in the important work in which they are engaged.

Brother Archibald Maclay was chosen Corresponding Secretary of the Association.

Extract from the Circular Letter of the Cumberland Baptist Association.

Excommunication.

It is as much incumbent on a Church to exclude from their fellowship those who deny some essential article of faith, or who are guilty of gross immorality, or who persist in violating their covenant obligations, as it is to receive to their communion those, who profess to believe in the Lord Jesus Christ.

A Church, in taking such a step, must proceed cautiously, though firmly; patiently, deliberately, prayerfully; following the rules contained in the Scripture, having an eye to the good of the offender, to the glory of Christ, and the honor of the cause of religion. In administering this extreme part of the discipline of God's house, be solemn and tender; and, if it be possible, as much as lieth in you, be united and harmonious in the act. These things will add greatly to the weight of the censure, and render more probable the repentance, and ultimate restoration of the individual excluded.

And in cases where a perfect unanimity does not exist, nothing is more obvious than the duty of a few not to embarrass, and thwart, and by any course to counteract, the proceedings of the body of the Church.

But when a person has been excluded, has then the Church nothing more to do in reference to him? We answer, far from it. They must pursue a course calculated to bring back the offending one; not by conniving at his faults, not by conducting towards him as though he were in the right and they in the wrong; this would tend to prevent his repentance and return: but by uniform kindness and good will, by exhortation and prayer; and by removing out of the way every unnecessary obstacle to his restoration.

To encourage us in attending to this very important part of our duty, let us reflect on the words of St. James: the concluding words of his Epistle: "Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

On the subject of dismissing members to sister Churches,

You will permit us to say a few words. We consider it the duty of those who remove their residence, to take with them certificates of their church membership, and present them to the Churches in whose vicinity they propose to dwell; but if they expect to continue for a year or more, or for life, they ought to receive letters of dismission and recommendation, and as soon as possible to join the churches near them. To neglect this duty, is to cut themselves off from much of the privilege and advantage arising from

church membership, and to deprive the churches among whom their lot is cast, of the benefit which they might receive from the exercise of their gifts, and the weight of their influence.

And Churches have a corresponding duty to perform to these brethren, who may come to reside among them. They must encourage such to join; they must bid them welcome to their fellowship; and if for any cause the new comers should not join, still the church must, as far as possible, watch over them, and admonish them in love.

Churches who receive persons by letter, ought by all means to convey early intelligence of such receptions, to the churches from which the persons were dismissed.

Duty of Churches towards those Members who give evidence of possessing Ministerial gifts.

If our views and feelings on the subject are right, we shall often offer up prayer to the Lord of the harvest, that he would send forth laborers into his harvest. A special attention must be paid by the church to those members, who give indications that it may be His will that they should enter into the field. Towards such, the deportment of a church must be marked with great prudence. Here careful discrimination and sound judgment are peculiarly requisite. Some individuals need to be encouraged, others to be restrained, and others entirely discouraged. It is no certain evidence that one is called by the Head of the Church to the Gospel Ministry, because he can speak fluently and earnestly, or because he desires to enter into the work, or because Christians have been comforted and sinners awakened by his addresses.

Churches ought to be exceedingly careful to whom they give letters of license to preach; and, especially, if they have not pastors, the counsel of ministers in the vicinity may be of service.

In cases of Ordination,

We think a method of procedure different from the common one is loudly called for. The embarrassments and perplexities, and far more serious evils arising from the present course, are too evident to require a distinct recital.

All these evils might be obviated by adopting the following order:

Let the Church who propose to have a person ordained, whether as an Evangelist, or to be their Pastor, send privately to some of the neighboring churches, requesting them to appoint delegates for the purpose of examining the candidate. At this request, the council convene. They examine the person—and if they do not obtain satisfactory evidence that he ought to be ordained, the business stops. If they do obtain satisfaction, they proceed to fix on some convenient day for the ordination; and at the time appointed, they return and attend to the services.

The additional expense of time and money, incurred by the second visit, may be viewed as an objection to this plan; but the evils prevented, and the advantages gained by it are so great, as altogether to overbalance the increased expense.

Grand River Association.—By the minutes which we have received this week, we perceive that the anniversary of this Association was held in the Baptist meeting house of Ashtabula, in the state of Ohio, the 12th and 13th days of September last. Br. Jairus Handy delivered the opening sermon, from Acts xvii. 16. Eld. J. Baily officiated as Moderator, and Br. E. A. Mills, as Clerk. There are 16 churches in this body, 8 ordained ministers, and 547 members. The accession by baptism is 24. The delegates to the Ohio Convention which sits at Zanesville the 4th of May next, are Elders Baily and Collins. The Baptist General Tract Society received the recommendation of this body; the religious observance of the 4th of July, was also recommended to the churches.—*Bap. Register.*

Chetaque Baptist Association.—We have received the minutes of this Association, and perceived that it was held the 5th and 6th of September last, in the Baptist Meeting house in Forestville. The introductory sermon was delivered by Br. Jairus Handy, from Eph. ii. 13. Br. Elisha Tucker was chosen Moderator, and Br. J. Handy Clerk. This body contains 25 churches, 14 ordained ministers, 2 licentiates, and 1171 members. The number added by baptism the past year is 73. The Baptist General Tract Society received a commendatory notice, and the religious observance of the 4th July next, also. Br. Metcalf delivered a missionary sermon from Luke xv. 10, after which a collection of \$17.08 was taken. The next meeting is to be held in Fredonia. The concluding discourse was preached by Eld. J. Baily, from Zech. ii. 5.—*Id.*

CHEROKEE MISSION.

Extract of a letter from Rev. Evan Jones.

"I have the pleasure to say, the prospect at this mission is brightening—the Gospel gains more attention, than heretofore, and I trust several have lately found it to be the power of God unto Salvation

On last Lord's day I baptized a young woman of the Catawba Nation, who gave us a very satisfactory account of a work of grace on her mind. She afterwards sat down with us, to commemorate the dying love of Jesus, at his table, and she appears now to go on her way rejoicing. There are several more, in the neighborhood, who appear to be under deep concern, and who, I hope, will soon declare themselves on the Lord's side."

BAPTISTS IN VIRGINIA.

Extract of a letter from the Rev. Robert Ryland.

"I have lately attended the Baptist Dover Association in Matthews county. We had a delightful interchange of religious feeling, and our hearts were refreshed by the numerous revivals mentioned in the letters from the several churches. During the last year, about two thousand persons have been baptized within the limits of this Association. Resolutions touching the Columbian College and the cause of temperance were cheerfully adopted."

From the Christian Watchman.

VERMONT BAPTIST CONVENTION.

The Baptist Convention of the State of Vermont and vicinity, held its annual meeting at Mount Holly, Oct. 17. Messengers were present from all the Associations in the State, and also the representatives of forty or fifty Societies, Auxiliary to the Convention. Though the income to the Treasury was not so great as in the former year, yet it was sufficient to enable the Board to bestow considerable sums in aid of the cause of Christ. Perhaps fifteen hundred dollars have been appropriated within the State for missionary purposes, and to aid indigent Churches. Besides this, the Domestic and Foreign Missions will receive from them about as much assistance as formerly.

The Baptist denomination in Vermont has probably, according to its population, furnished as many or more ministers than any other part of New-England; a very small part of them, however, have remained in Vermont, on which account the moral fields are much neglected—they suffer for want of cultivation. It therefore seemed expedient for the Board to make ample appropriations for the support of the Gospel, among those who are suffering for the Bread of Life within the limits of this State. The Rev. Ira M. Allen, with whose labours the State is now providentially favoured, has been employed as Agent by the Convention, to establish Primary and Auxiliary Societies, and thus bring things into a proper train, so as to render permanent the benefactions of the denomination.

The following abstract from the Report on the state of religion in the different associations belonging to the Vermont Convention may not be uninteresting. In the Fairfield Association there are 19 Churches, 8 ordained ministers, and 2 not ordained, the whole number of members 1054, state of religion more prosperous than usual—an increasing willingness to aid the cause of Christ. To the Danville Association, belong 17 Churches, furnished with 9 preachers—number of members 709—state of religion not very prosperous—scarcely a single church constantly supplied with the public means of grace. The Barre Association contains 14 Churches supplied with eight or ten preachers—generally superannuated—number of members 556. Either from lack of ability or disposition, none of the churches support preaching constantly. That part of the Woodstock Association which lies in Vermont, includes 17 Churches, 12 ministers, and 1697 members. The Vermont Association embraces 25 Churches—14 ministers and 1697 members.—5 Churches are destitute of stated preaching, 7 are supplied half, and one a fourth of the time. Revivals have been enjoyed by some of the churches. But there is a want of more fervour and activity in the cause of Christ. There are 8 Churches in the Manchester Association, 3 ministers, 574 members—state of religion less encouraging than formerly.

That portion of Shaftsbury Association within the limits of Vermont includes 7 Churches, some of which are regularly supplied with preaching and in a flourishing state. In Stanford the church have recently erected a meeting-house, but have no minister. Vermont also embraces a part of Leyden Association consisting of 13 Churches and 10 ministers. Interesting revivals have been experienced in some of these churches the past year. 32 were added to the 2d Church in Brookline, and 24 to the 2d church in Dummerston. There are 1058 members in the churches of this Association, 98 of whom have been added since their last session.

From the Christian Watchman.

WOODSTOCK BAPTIST ASSOCIATION

Assembled at Jamaica and Townsend, Vt. Sept. 26 and 27. An appropriate sermon founded on 2 Cor. xii. 9.

10. was delivered by the Rev. Ira Person as introductory to the public exercises on the occasion. The letters from the Churches in Newport, Acworth and Townsend informed us, they had enjoyed seasons of refreshing from the presence of the Lord; with the exception of these, we received intelligence of no very remarkable alteration in the state of things during the past year. A new Church has been constituted in Townsend, consisting of 40 members, and was received into our Association, which now embraces 27 Churches supplied with only 17 preachers.—Thus 10 Churches are without pastors—so that with propriety it may be said of this region, 'the harvest is great but the labourers are few.'

Among the various Resolutions which were passed there was one against INTemperance, and one recommending seasons of special prayer for the influences of the Holy Spirit.

Our session was harmonious, and our members manifested, as usual, their firm attachment to the faith once delivered to the saints.

BAPTISTS IN GEORGIA.

Extract of a letter from Rev. Jesse Mercer.

"The Lord is carrying on a wide spreading work in this country. Since I wrote to you of our Association I have attended the Serepta; and it was a 'time of love' to many of the brethren. Some of the churches have received considerable additions, and many souls seemed to feel the arrows of the Almighty sticking fast in them at the meeting.—Since I returned, I received a letter from Brother Shackleford which says he baptized at Antioch (where the Bermulgue Association sat) the Sabbath after our Association twenty-one, and the Work still is going on in those regions, &c.

The Serepta Association sat at Morah, in Madison county, Saturday before 4th Sunday in October. Introductory sermon was preached by Rev. R. Thornton from 1 Tim. iv. 16. "Take heed to thyself, &c." Rev. R. Thornton was chosen Moderator, and Edward Adams, Clerk.—The business of the Association was conducted with much calmness and deliberation, and much harmony and coolness pervaded the proceedings. They paid a favorable attention to the Tract Society, and resolved to send the Minutes of the meeting to it. The preaching was animating, and the congregation much affected at times. 'Tis hoped much good will follow this meeting.

I had the pleasure as I returned home the last of September to pass through Athens, and attend a meeting in its neighbourhood. Sundry of the students attended this meeting."

Extract of a letter from the Rev. James Shannon, Augusta, Geo.

"I could mention several very interesting incidents that took place in the course of the meeting were it not too tedious. Suffice it to say, the Lord was with us, and to his name be all the glory. I spent about four weeks in the interior at this time, endeavouring night and day to recommend Christ as a precious and all-sufficient Saviour.

I tried to preach the unsearchable riches of the cross in Warrentown, Powelson, Eatonton, Milledgeville, Antioch, Greensboro' &c. and found the tour a very delightful one, and I trust, by no means unprofitable. Almost the whole of this region (especially Warrentown, Sparta, Eatonton, Antioch, and Greensboro') is a theatre of revivals; and the work is spreading in different directions. I tried on every suitable occasion to press the importance of doing something to sustain the Columbian College, and I believe with some good effect. I am glad to find a disposition to rally round it, and save it from ruin. Only let a faculty be selected speedily, calculated to inspire general confidence, and support the literary character of the College, and it will and must be supported."

For the Christian Secretary.

The ambassador of the Lord Jesus Christ—the preacher of glad tidings to men—the Minister of the Gospel, meets with various, and trying discouragements, while he is performing his arduous task, and labours of love.

But of all the discouragements which he meets with while in the administration of his duties, is that, when he looks around upon his congregation, and beholds sleepers. This is calculated to give the most dampening chill to his ardour; to completely enervate the energies of his mind; and to cast a gloom upon his soul, which nothing but the timely influence of the Holy Spirit could make supportable.

We shall briefly enquire who it is that goes to the house of God, and sleeps. Is it the pious Christian, whose heart burns with zeal for the interest of his Redeemer's kingdom; whose soul glows with an extended benevolence, and ardent love for the souls of his fellow men; and who feels as if every precept and instruction which is within his grasp, was insufficient to stimulate him to retain the path of duty, and guide him forward to that state of existence, which he feels he is about to enter? No. For such an one would feel as if every moment of his time, spent in the utmost diligence, was not enough to

do the great work of his divine master, in which he had most ardently engaged; therefore if he had an inclination to sleep, he could find no time, especially in the sanctuary of the Most High. Is it the mere speculator, who goes to the house of God for the purpose of catching something which may drop from the preacher's lips, to favour his own peculiar sentiments, and doctrine. No. For such an one would surely be on the alert, lest something might fall which he should not hear, and thereby the very object of his coming to the house of God would be defeated. Is it the person who goes to the house of God for the sake of "seeing," and of "being seen?" Surely not, for we should take that person to be a mere idiot, who went to the house of God, or even any other place, to see, and should there spend his time in sleep, or to be seen, and should there be seen sleeping.—Is it not the hardened sinner, who feels no interest for his future well-being, or his present happiness, no interest in the cause of God, his Maker, his Preserver, and his kind Benefactor? Is it not the formalist—the dull, deluded hypocrite, who feels for no interest save that of the present moment, and for no character, save that which appears fair in the eyes of men: who allows himself not to think for the least moment, of the fearful account which he will be required to give when he arrives to that future state of existence, whether all the human family are rapidly hastening, of his misspent time, and unimproved opportunities? Is it not the cold, lukewarm professor, whose zeal for his God, whose own soul's eternal interest, whose love for the souls of his fellow men has become so cold, so dead, that it is insufficient to stimulate him to wakefulness, to watchfulness, and to diligence. But like sleeping Jonah, he indulges in sleep in the midst of the most imminent danger; and even when the minister of the gospel is proclaiming in the language of the "ship master," to his hearers, "What meanest thou, O sleeper? Arise, call upon thy God, if so be that God will think upon us that we perish not,"—he sleeps on, and hears it not.

For brevity's sake, I will close by observing, that those persons who indulge sleep in the house of God, ruin their characters as mere moralists, as exemplary persons, as ordinary Christians, in the eyes of every sensible, and discerning mind—much more in the piercing eye of the omniscient Jehovah, their Judge.—They waste the precious privileges which a kind providence has placed within their reach, of gaining the most useful instructions and information; necessary for their present happiness, but more especially for their future safety and enjoyment. They present the most deteriorating and idle example to the eyes of the rising generation, and finally fill the whole soul of their faithful minister, with the most trying and aggravated discouragements.

JUSTITIA.

CHRISTIAN SECRETARY.

HARTFORD, SATURDAY, DEC. 1, 1827.

"These are not drunken, as ye suppose."—Acts ii. 15.

Much is said, and written, against revivals of religion & of the ill effects produced by them upon the moral condition of men. And these ill effects are sometimes portrayed in language bordering at least, on enthusiasm; a state of mind most of all deprecated by the opposers of revivals, especially when this enthusiasm is directed to the promotion of them.

We are far from wishing to justify all that may have been transacted under the influence of an overheated zeal, in times of great religious excitement; or those mere mechanical excitements of the human passions, which are sometimes mistaken for genuine revivals of religion. But do men act wisely when they decide, that because there is counterfeit coin, that there is no coin which is pure? Was it right to say, because the magicians of Egypt contrived to imitate some of the miracles which Moses wrought at the command of God, that therefore Moses was an impostor? If there is sometimes much that is spurious in revivals, it does not prove, that God the Holy Spirit, never enlightens, sanctifies, and saves men, who before were dead in trespasses and sins; and it does not prove that God does not bless his Church with special seasons of refreshing from his presence. But it strikes us, that those communities of professed Christians, who are so fearful of the deleterious effects of these seasons of revival, and therefore oppose them so strenuously, and indiscriminately, need not be alarmed, lest they should be involved in them. For we believe history in no case presents us with an instance of the continuance of these revivals with any community professedly religious, where they were not welcomed.

It is true, they have blessed the evangelical Christian Church ever since the glorious day of Pentecost. But they have very seldom affected the members of those Churches who discountenance them, unless they are providentially placed under the influence of other ministrations.—We have no account that the Church of God, as established by Moses, experienced any seasons of revival

ter the day of Pentecost. It is true, there were some individual cases, in which members of this Church were powerfully excited, and conducted in a manner which would now, by some, be called fanatical. As for instance, "Saul of Tarsus," the "Jailor," the "Lame man," at the gate of the temple, &c. &c.—But that Church was not long troubled with these converts within her pale, after their change of views, and character. And so it will ever be with souls who are subdued by the powerful operations of the Holy Spirit. They will of their own accord, leave the communion of those who oppose this influence. Being "born of God," and having "become fellow citizens with the saints," they will seek the society of their brethren, where they can enjoy a community of interests, views, feelings, hopes, and anticipations. An effectual method of preventing the distracting effects of a revival of religion, will be found, in preaching a dull morality, and saying little, or nothing about the native depravity of the human heart, or the danger of those who live, and die under the influence of this depravity. And when the distinguishing doctrines of the gospel are claimed to be stated, let it be done in so vague, and indeterminate a manner, that none will be likely to apprehend the preacher's meaning.—Let the preacher dwell much on the excellence of moral virtue, and the peace and self complacency arising from the performance of virtuous actions—and the native dignity of human nature. And if he speak of atonement for sin, at all, or of the work of the Holy Spirit, let him treat the first, as a sort of auxiliary to help out man's good endeavours, and the latter, as communicated through the medium of an attendance upon outward duties, either enjoined by God, or the Church.—And by all means, let the preacher warn his people against being righteous over much, or enthusiastic in their religion; unless it be in their adherence to the peculiar forms of the Church of which they are members. And in this way, a people may be quieted, and kept peaceable, so far as the preacher is concerned, until the voice of the archangel, and the trump of God awakes them.

Those who would prevent revivals of religion, should never be found preaching as Peter and the rest of the Apostles did, on the day of Pentecost. They must not suffer themselves to reason with Paul, of righteousness, temperance, and judgment to come, lest they should cause an excitement, and some should cry out, "Men and brethren, what shall we do?" or with "Felix," tremble under the influence of truth. They should never tell sinners, in the awful language of the Bible, that they "are condemned already, and the wrath of God abideth on them"—that their "hearts are deceitful above all things, and desperately wicked,"—that the natural "heart is enmity against God, not subject to his law, neither indeed can be"—that their own "righteousness is as filthy rags," and that nothing save the blood of Jesus Christ, applied to their consciences by the Spirit of God, can cleanse and justify them—that they are now forming characters for eternity—that the time of their probation is short, and God has fixed the bounds of their habitation that they cannot pass, and that unless they exercise "repentance toward God, and faith in our Lord Jesus Christ," they will die in their sins, and where Jesus is gone they cannot come—that the soul is of infinite value, and that its loss will be tremendous—that there is a moral excellence, beauty, and adaptation in the religion of the Lord Jesus Christ, to the condition, and wants, and capacities of the human soul.

They should never descant on the blessedness of taking Christ's yoke, and learning of Him who was meek and lowly of heart.—They should never speak of the love of God in sending his Son to die for sinners; or of the blessed influence of that love, when shed abroad in the soul of a true penitent.—In short, those who would prevent revivals of religion, should stand aloof from the language, and spirit of the Apostle Paul, when he said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by which the world is crucified unto me, and I unto the world;" and "if I or an angel from heaven, preach any other gospel unto you, let him be accursed."

The reason why the opposers of revivals of religion should keep aloof from this method of preaching, is obvious, if we look at the effects which the preaching of these doctrines have produced, not only in primitive times, but also in our own days. It matters not, to what Christian Church the advocates of the doctrines above suggested belong, or whether to any, in regard to the effect, produced by their preaching. If we look at the *Moravian Missions* among the Esquimaux, there we find revivals going forward. If we look at the Orthodox Congregationalists, wherever they are, here we find revivals of religion. If we look among the Baptists in Europe, Asia, Africa, and America, we find revivals of religion. If we look among the Presbyterian Church, we find revivals of religion. If we look among the Methodist Church, we find revivals of religion; and if we look among the evangelical part of the Episcopal Church in Pennsylvania, Maryland, Virginia, &c. we find revivals of religion.

Now, is it not obvious from the fact, that

these revivals are found with all these several denominations of Christians, who all preach essentially, the same truth, that it is the doctrine inculcated which produces the anxious enquiry in the minds of men, in relation to the interests of the soul? And is it not evident, that those who would smother these revivals, must, in order to accomplish their object, preach another gospel?

For ourselves, we believe that God has ever been pleased to bless his own truth to the salvation of sinners, by whosoever delivered. And especially, when declared plainly, faithfully, and affectionately, and in the love thereof. And that these seasons of revival, with which the Church in her various departments is blessed, are the glory of our land. If saints on earth, and angels in heaven, have occasion to "rejoice over one sinner that repenteth," how much more should they rejoice, when multitudes of immortal souls are emancipated from the darkness and slavery of sin, and brought into the glorious light and liberty of the children of God?

Opposition to revivals, however, is no new thing, as may be seen from the connexion in which our motto stands in the sacred text.—And who that is 50 years old, does not know, that very many of the Congregational Ministers of Connecticut 30 years ago, were decidedly hostile to these effusions of the holy spirit; and were alarmed when they saw the appearance of them among their people—and their preaching was of a character not to encourage them. These excitements were then mostly confined to the Separatist, and Baptist congregations. We recollect distinctly when in 1800, the Rev. Mr. B. from Newburyport, preached in this city, he enquired of Dr. S. if his brethren in the ministry in this State, were favourable to revivals. His reply was, "We profess to be Calvinists, and to pray for the outpouring of the Holy Spirit, but when the Lord answers our prayers, and sends a revival, some of us are more afraid of it, than we are of the plague." The Dr. how ever, was not of that number. He, who we trust is now in heaven, and many of his Church who yet survive, can witness the saving influence of that grace, which was shed down upon them in the precious revival of 1800, as well as the writer.—God has now blessed the Congregational Church in this State with, for the most part, an evangelical ministry. They preach the Gospel with the Holy Ghost sent down from heaven, and believers are multiplied.

General Intelligence.

From the N. Y. Statesman.

FROM FRANCE.

By the packet ship Edward Quessel, Captain Hawkins, arrived yesterday from Havre, we have received Paris and Havre papers to the 2d ult.

Nothing further was known respecting events at Constantinople. It has been asserted in the English papers, that the Ambassadors of the three Powers were to leave that capital on the 3d or 5th of September. This is doubted by the Monitor, but treated by the Courrier Français as very likely to prove true, because, the English first obtained news of the note to the Reis Effendi, and the rejection of the ultimatum was first made known to France by a passage of a British messenger.

It was reported at Lisbon, that more troops were to come out from England; and vague rumours were in circulation, that the British had "certain projects" for an active interference against the "Apostolical" party in Spain, unless the king should renounce their dictation.

We copy below from Galigani's Messenger, the latest accounts of the progress of the rebels in Spain. Some have suspected the English of being secretly favourable to them, through a desire to procure the removal of the troops of Observation from the Portuguese. If this is the fact, their object is likely to be accomplished: for it is to march on Catalonia, whither the troops at Talavera and Reina, have already been directed. It is to be called the army of the centre, and General Sarsfield will retain the command, but subject to Count d'Espagne. Rodil is at the head of the light troops of the royal guard. In order to quiet some disturbances on the King's route, Sir Longa left Valencia, after telling the municipality, the prelates and clergy, that he should hold them responsible for any thing might occur in his absence.

With regard to Russia, she is represented as about to conclude a peace on one side, and to threaten a speedy war on the other. Accounts from Odessa, of Sept. 10th, say that it is believed hostilities are to cease with Persia; while affairs are assuming a very martial aspect on the frontiers of Turkey. Reinforcements are moving on, and the hospitals, depots, &c. are placed on the military system. Two new frigates and three brigs of the Sebastopol fleet, in the harbour of Odessa, are spoken of by Count Pahlen in the highest terms—as being built on the American plan, of the most durable materials, and competent to the greatest services. The fleet in the Black Sea is pronounced the true naval force of Russia. Circumstances favour the idea, that Russia is resolved on coercive measures; and the Porte is so far alarmed as to strengthen her garrisons on the Danube.

The affairs of Greece present nothing new, if we except the contradiction of the report that the Egyptian fleet had arrived on the coast of the Morea. It has not yet made its appearance; and rumours are afloat that the Pacha only made a feint in sending it out, taking care that it should return without molesting the Greeks. It appears that he is suspected at Smyrna of having entered into an understanding with the Powers.

Fire at Utica.—Three buildings, situated at the corner of Genesee and Bleeker Streets were burnt on Saturday night.

Noble's splendid Hotel, at Petersburg, Va.

together with the post office (all the papers of which were saved) has been destroyed by fire.

A child of four years old knows right from wrong as well as a person of forty, and the boy, who lies at four years old, will lie when he has grown up; and it is to prevent this, that he ought to be reasoned or punished out of his fault when a child.—Hannah Moore.

The Importance and Value of Diligence illustrated by Examples.—When that zealous and truly apostolic teacher, Mr. Grimshaw, who usually preached from twenty to thirty times a week, was entreated at any time to spare himself, his constant reply was, "Let me labour now, for the hour is at hand when I shall rest."

Karamsid, the Russian traveller, having witnessed Lavater's diligence in study, visiting the sick, and relieving the poor, greatly surprised at his fortitude and activity, said to him, "Whence have you so much strength of mind and power of endurance?"—"My friend, man rarely wants the power to work, when he possesses the will. The more I labour in the discharge of my duties, so much the more ability and inclination to labour do I constantly find within myself."

The late John Brown of Haddington, addressed this exhortation to his sons in the ministry, with his dying breath:—"Oh, labour, labour to win souls to Christ. I will say this for your encouragement, that whenever the Lord has led me out to be most diligent this way, he hath poured most comfort into my heart, and given me my reward in my bosom." But one great example is, He whose life, as well as lips, said to all his disciples, "Work while it is day, for the night cometh when no man can work."

Useful hints to ministers of the Gospel.—The Archbishop of Canterbury, happening to be, in the year 1675, in company with Mr. Betterton, a celebrated player of that period, said, "pray inform me Mr. Betterton, what is the reason you actors, on the stage, can effect your audience, when you only speak of things imaginary; while we in the pulpit speak of things real, which our congregations only receive as if they were imaginary?" "Why my lord," says Betterton, "the reason is very obvious. We actors on the stage speak of things imaginary, as if they were real; but you in the pulpit, speak of things real as if they were imaginary."

Rhetorical Flourish.—A writer in a late number of the Kentucky Gazette, in telling the public how many stations he has filled, like the famous Caleb Quotem recounting his catalogue of professions and occupations—introduces the following flight of rhetoric, which we conceive to contain a comparison entirely original: the author, therefore, is not in danger of being termed a plagiarist.

"Although poetry is a good deal out of my line; as having been first bred a clerk of court; and next mercantile accountant; and afterwards having studied and practised law; which profession I have almost entirely relinquished, from my great aversion to the practice; which occupations (clerking, merchandising and jurisprudence) bear no more affinity or analogy to Belles Lettres, or the Muses, than the mud on a swine's snout does to a quill in a Seraph's wing."

Bunker Hill Monument.—Through the Worcester (Mass.) Aegis we learn something of the progress of this interesting structure:—

"The base has been placed thirteen feet deep and is raised to the surface by six courses of stone; the first course forms an area, with sides fifty feet in length, and three feet in thickness; the second of the squares is 44 feet in dimension on the exterior, and like those above is hollow in the middle and composed of stones two feet high; the third course is 40 feet square: the fourth 38 feet. The base as is estimated, contains 14,000 tons in weight of stone.

"The form of the monument is that of a pyramidal obelisk, thirty feet square at the surface of the ground, and fifteen at the top. It is to be carried to the height of two hundred thirteen feet four inches by eight courses of stone, each two feet two inches in thickness, and ascended by a flight of steps winding round the inside. The third course above the base is now completing, and the monument has actually been raised to the height of eighty feet from the surface of the earth. The material is the Quincy Granite, a rock peculiarly suited for the construction of such an edifice.—The walls have an air of great neatness, united with strength and solidity. The separate blocks of which they are composed are of colossal proportions and giant size. The largest mass is stated to be eleven feet in length, five feet in breadth, two feet eight inches high, and of the weight of ten tons. The surfaces are hewn and highly finished, and the whole structure presents an appearance of durability.

"We know that time is busy in the destruction of human things, and that the effacing fingers of decay obliterate the relics of art and the memorials of vanity. But long after our generation has passed away, this monument will stand, the landmark of the mariner, a witness to history, the boast of the antiquarian, and the pride of the citizen."

After a laborious search of a mass of the obsolete papers in the War Office, the proceeding of the Court Martial of General Jackson's army, which condemned the six militiamen to suffer death, have been found by an officer of that department. The editors of the National Intelligencer have promised to apply for a copy of them for publication. They will probably unfold the whole truth of the business.

SUCCINCT CHRONOLOGY.

Napoleon Bonaparte was born at Ajaccio in Corsica, on the 15th of August, 1769; he received his education in France in the Royal Military College: he was appointed Lieutenant the 1st of September, 1785; Captain, the 7th February, 1792; Major, the 19th of October, 1793; Commandant of Artillery, at Toulon, in December of the same year; Brigadier, the 6th of February, 1794; Lieutenant General of the interior, the 16th October, 1795; Field Marshal, the 26th of the same October; Commander-in-Chief of the army of Italy, the 23d of February, 1796, and was married in the same year to Josephine de la Plagerie, widow of Beauharnois: sailed with the expedition to Egypt the 19th of May, 1798; arrived at Alexandria the 1st of July; embarked to return to France the 22d August; arrived at Raphael, near Fregues, the 9th of October; was pained First Consul the

10th of January, 1802; Consul for life, the 10th August, of the same year; and Emperor, the 18th of May, 1804; he was consecrated and crowned in Paris by Pope Pius VII, the December following; proclaimed king of Italy the 17th of March, 1805, and crowned at Milan the 26th May; he was proclaimed and acknowledged as Protector of the Confederation of the Rhine, the 12th of July 1806; Mediator of the Swiss Confederation, the 10th of September, 1807: his marriage with Josephine was declared null the 16th of December, 1809; on the 2d of April, 1810, he married Maria Louisa, Archduchess of Austria, who was born the 12th of December, 1791, (of this marriage there was born on the 20th of March, 1811), Napoleon Francisco Carlos Jose, King of Rome; he made his entry into Moscow, the 14th of September, 1812; this was the apogee of his glory, from which his adverse fortune and decadence began. All those nations which had already declared against him, made the greatest efforts to precipitate his ruin, and consummate his end. The Allies entered Paris on the night of the 30th of March, 1814; embarked for the island of Elba the 20th of the same month, and arrived on the 4th of the following; there he remained until February, 1815.—In which month he embarked for France, where he arrived the 1st of March, and landed at Cannes in the Gulf of St. John; he entered Paris the 20th day after his disembarkment; lost the battle of Waterloo the 18th of June 1815; abdicated a second time in favour of his son, the 22d of the same month;—he submitted himself to the protection of the English, and embarked in the Bellerophon, 74, the 15th July ensuing, and was subsequently carried to the island of St. Helena, where he disembarked the 13th of October, and died, without its being known of what particular malady, the 5th of May, 1821, at 7 o'clock in the morning.

These were his last words—"I leave the op-probrium of my death to the reigning house of England."—Augusta Herald.

LIBERIA.

The following extracts from a letter of Mr. Ashmun to the Board, lately received, give us the last information from our African Colony and must be gratifying to all its friends.

August 27th, 1827.

I had finished the last period, when a messenger from Montserado, announced the arrival of the Ship Norfolk, together with the distressing intelligence of Dr. Peaco's death.—Having gone down the river, I found Dr. Tedsen ashore, and learnt that the Africans on board, were in good health. The Norfolk has had a passage of forty-one days from Savannah,—brings a very ample cargo of Lumber, Tobacco, and other stores for the Agency—but along with them, I receive a renewal of my appointment from the Secretary of the Navy, and express instructions not to blend the affairs of the United States agency, so far with those of the Colonization Society, as to use any of the provisions and stores of the first, for the sustenance of emigrants, sent out by, or attached to the last.

Of the 142 Africans delivered from this ship into my hands, it may be interesting to the Board as a proof of the extensive business and resources of their colony to observe, that not more than twenty remain, even at this early date, (only seven days arrived,) a charge to the United States. Two thirds of the whole number have situations in the families of older settlers, for terms of from one to three year's end—when it is my intention to treat them in all respects as settlers, the natives of the United States, (unless the Board shall, in the interim, see fit to order differently,) and assign them their lands, as to other emigrants.

I have, however, engaged to all who engage these people, whether as apprentices, or on service for wages, "materials for one suit of clothes, and one month's provision, or its equivalent in Tobacco, for as many as they take."—And this trifling quantity, forms the last object of expense to the United States, which, it is expected, will ever arise on their account.—And for this early relief, they are wholly indebted to appropriations made, however cautiously and sparingly, towards the Colony; the members of which, to repay the benefits received from the United States, thus take the burdens, which would, without them, still continue to press heavily; and fulfil the benevolent intention of the Government towards the re-captured Africans, in their most extensive sense.

The "Infirmary of Invalids" has gone into operation fully—and at present enjoys the kind and assiduous attention of Dr. Todsén, the United States' Agent. It has, to-day, eighteen patients, (including five indigent women and children,) all afflicted with ulcers, or eruptions.

It is gratifying to report the progress of our schools. They are all, as formerly stated, under Mr. George McGill; comprehended under one system: and afford instruction to every child—native and American—belonging to the Colony, all of whom are obliged to be sent. To defray the expense of carrying on the plan of instruction, besides the surplus fund remaining in the colonial treasury, after defraying the expenditures belonging to what are called in America, the "civil list," and "judiciary," a general subscription of the Colonists, raise 1400 dollars per annum; including a subscription of the Agent, on the part of the Colony, for 300 dollars. Of this sum of 300 dollars, I shall pay, at least one half in country produce, &c.; and should be glad of the consent of the Board to draw, if necessary (I shall not, otherwise,) on their treasury, for the other half.—This system supports four very numerous schools—and pays our Librarian, whose annual allowance is fifty dollars.

In regard to the Sesters—Our establishment there is on a much better footing than ever: & the indefinite extent of fertile territory connected with it, secured to, and in quiet occupancy of the Colony, by a tenour which we have no reason to expect will ever be disturbed, or controverted. Mr. Warner, with four colonists, assisted by native labourers, is carrying on successfully the factory, and the public and private improvements of that station. The temporary suspension of the factory last February, March, and April, led to a discovery of the extent of our influence with the people, and the strength of our hold upon the country, which possibly no other event could so fully have proved.

Our establishment and affairs on the St. John's, are in the same prosperous and even train, as at the date of my last advice. The factory is filled with valuable country produce—which we have not at present the means of bringing away. The Chiefs have lately given us a new proof of the sincerity of their engagements with the colony—and of their determination to abandon forever the slave trade.

A French Slaver appeared off the river in June, with a small schooner containing a valuable cargo. The chiefs assured him that the country belonged to the Americans—that they were themselves under the protection of the Colony; and that, if he landed his cargo, he would forfeit, and lose it.—But one of their number, possessing more artifice than honesty, encouraged the Frenchmen to bring his small vessel over the bar, and trust himself with his cargo. The Frenchman did both; but in entering the river, lost his rudder. Information was now sent to the Cape, with a request that a force might be despatched from the Colony, to seize vessel and cargo, for an invasion of our territory for unlawful purposes. I was absent—but the Vice Agent declined to comply with the request—but warned the chiefs of their solemn engagement to desist entirely from the slave trade. The vessel, in the extremity of distress, arrived at the Cape. No relief was afforded her; and she went ashore and was lost. Her cargo is of course detained by the Chiefs, who accuse themselves of no breach of faith, under the circumstances of the case, in seizing it for their own use.

Junk has undergone no change. We have only to regret our want of large vessels to justify the expectation which we have raised in the minds of the country Chiefs, by keeping up a brisker intercourse with the stations which they have ceded to us.

Being now apprized of the intention of the Board, to send out another company of emigrants, "early in Autumn," we shall provide accordingly.

NEW PUBLICATION.

To the Reverend Clergy:—

The undersigned proposes to commence a Periodical Publication, of original plan and character, as soon as adequate pledges of supplies shall be obtained. The work to bear the following title, or something similar, viz:

THE AMERICAN PASTOR'S JOURNAL.

OR, ORIGINAL SKETCHES OF real Characters, Conversations and striking Facts.

FURNISHED CHIEFLY BY CLERGYMEN.

The following imperfect sketch of topics to be embraced, may serve to illustrate the plan. 1. Instances of very early piety. 2. Striking results of Parental faithfulness, or unfaithfulness; of filial respect or disrespect. 3. Cases of individuals raised from deep obscurity, or wickedness, to eminent usefulness. 4. Remarkable cases of conviction. 5. Cases of great hardness of heart, from resisting convictions. 6. Striking cases of submission and conversion to God. 7. Cases of awful relapse into sin. 8. Cases of strong temptation and trial. 9. Cases of strong faith and confidence in God. 10. Peculiarly manifest interpositions of Providence, in mercy or judgment. 11. Instances of the wrath of man being made to praise God. 12. Cases illustrative of the influence of piety on the intellectual powers. 13. Instances of extraordinary beneficence or covetousness. 14. Death bed scenes, of the Christian, the backslider, the infidel, the universalist, the profane man, or the worldling.

It is conceived that the very existence of such a Periodical, may be the means of leading Clergymen, in their pastoral intercourse, to be more observant of character, more discriminating in their views of human nature, and more disposed to record and rescue from oblivion striking conversations and facts. No species of knowledge can be more interesting or more useful, than that thus drawn from real life,—especially from portions of life most intimately connected with spiritual and eternal realities. If it is all-important that masters in surgery and medicine record, for mutual improvement, and for the benefit of mankind, striking cases which occur in their practice; it cannot, surely, be less important, that those who watch for the life of souls, should preserve similar records. It would seem as though from the daily intercourse of several thousand Clergymen, such materials, of the character contemplated, may be obtained, as, if well condensed and judiciously arranged in an elegant Periodical, will not fail to be read with intense and general interest. And who can tell, but that God, who is rich in wisdom, may thus employ the simplest means for collecting, condensing, and reflecting rays of sacred truth, in the form of practical results, which may carry conviction and saving instruction to uncounted millions?

As the work is intended to consist wholly of original matter, and that of a specific character, it is obvious that it cannot be commenced,

before obtaining distinct pledges of good supplies. And it will be important to have a considerable number of communications on hand at the commencement, as well as afterwards, that due regard may be had to order in the arrangement of subjects, and an interesting variety be presented in every Number.

It will not be necessary to publish the names of writers, nor of individuals alluded to in communications; though in many cases it may be desirable and expedient. But in every case the name of the writer, or some respectable reference for attesting the accuracy of statements, must be furnished to the Editor; as he must be responsible to the public for the correctness of whatever may appear in the work. He will moreover think it his duty to present Contributors a generous compensation.

Ministers of different Christian denominations, disposed to aid in executing the design, are respectfully and affectionately requested to write as soon as practicable—either furnishing matter for publication, or stating definitely, when and how much aid may be expected. If the work is ably supported by the co-operation of Clergymen, the Editor does not hesitate to say, that he will at least circulate thousands and tens of thousands of copies gratuitously, and thus afford Contributors the best of all rewards—the opportunity of doing extensive good.

That the blessing of God Almighty may crown the enterprise, is the humble prayer of His servant,

AUSTIN DICKINSON.

NEW-YORK, Nov. 17, 1827.

At Homer Village, Cortland Co. N. Y. another Baptist Church was constituted November 8.—The Rev. A. Bennett, Rev. P. Card, Rev. J. Peck, Rev. D. Hascall, Rev. T. Purrington, Rev. Lewis Leonard, and Rev. J. Keep, Pastor of the Congregational Church in the village, assisted on the occasion. The Church consists of 120 members. Mr. Bennett is their Pastor. On the same day, the new Meeting-House of this church was opened. It is located in a central part of the village, and is 62 feet by 47.—N. Y. Bap. Reg.

New Meeting-House opened.—A new Meeting-House built by the Baptist Society in Claremont, N. H. was dedicated to the worship of God on Wednesday, Oct. 23. Appropriate passages of Scripture were read by Rev. A. Leland, of Chester, Vt.; Prayer by Rev. R. M. Ely, of Springfield, Vt.; Sermon by Rev. C. S. Hale, of Windsor, Vt.; Dedication Prayer by Rev. A. Leland, and Concluding Prayer by Rev. Mr. Nye, of Claremont. We heartily congratulate our friends in Claremont on their succeeding thus far in giving permanency to the Church and Society in that place; the prospect before them is truly encouraging, and presents an inviting field of labour to some able and faithful minister. May the Lord send them one whom he will delight to bless.—Comm.

For two years and a half, in the Baptist church in Marlborough and New Fane, they have had weekly prayer meetings. In that space of time, 43 have been buried with Christ by baptism and united with us, and two more are waiting a convenient opportunity. Our prayer meetings are yet continued, and indications of good are still visible.

There are in the State of Maine 196 Baptist Churches, 119 ordained ministers, 13 licentiates, and 12,029 Church members. Nett gain the past year, 484. We presume this denomination is the largest in the State.

The child that is permitted to act habitually from temper in the prospect of ungovernable passions, and the swing of the gallows, and its blood will be required at the hands of its imprudent parents, whose folly and wickedness are equalled, in magnitude, only by the momentous consequences that ensue, and the awful responsibility which the parents incur.—The greatest calamity that ever befell a child, is an indiscreet parent who knows nothing of family discipline.—Id.

Every tear shed by a child for judicious correction, waters the amaranth of virtue; whilst every smile of triumphant impunity hastens the night shade of vice.

OBITUARY.

At East Hartford, on Monday, the 26th inst. Mrs. Mary Bidwell, aged 84. This widowed saint had long been a mother in Israel. Like faithful Anna, she was constant in her attendance upon the public services of the sanctuary, until age and infirmity prevented. But although denied the privilege of meeting with her brethren in the house of God, yet she still waited for the consolation of Israel; and when called upon recently by an aged friend, her first question of a general nature was, "What news from the Missionaries."—She became a member of the Baptist Church in this city when it was first constituted.—Many of the servants of God can say of the deceased, as was said of "Phebe," Rom xvi. 2, "She hath been a succourer of many, and of herself also." "Blessed are the dead, who die in the Lord."

At Bristol, Vt. an infant child of Mr. Samuel C. Clapp; one drop of laudanum was given to the child, which soon proved fatal to its existence.

At Ipswich, Mass. the venerable and reverend Joseph Dana, D. D. Senior Pastor of the South Parish in that place, aged 87; in the 63d year of his ministry. He graduated at Yale College in 1760, and received the degree of Doctor of Divinity at Harvard College in the year 1801. Benjamin Johnson is now the only survivor of the class of 1760.

At Boston, on the 16th inst. Samuel Danforth, M. D. aged 89; he was one of the most eminent physicians in that place for fifty or sixty years.—He graduated at Harvard College in 1750; there are only three living, before him on the catalogue of that institution.

ÆTNA

INSURANCE COMPANY, WILL receive proposals for Insurance against loss or damage by FIRE, every day in the week, (except Sunday,) at their office in Morgan's Exchange Coffee-House, State St. in Hartford, Connecticut.

DANIEL ST. JOHN, Esquire of said Hartford, is appointed Surveyor. His acts in that capacity will be recognized as the acts of the Company.

THOMAS K. BRACE, President. 25 ISAAC PERKINS, Secretary.

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POETRY.

THE CHRISTIAN INVINCIBLE.

The sound of war! in earth and air
The volleying thunders roll:
Their fiery darts the Fiends prepare,
And dig the pit, and spread the snare,
Against the Christian's soul.
The tyrant's sword, the rack, the flame,
The scorner's serpent tone,
Of bitter doubt the barbed aim,
All, all conspire his heart to tame:
Force, fraud, and hellish fires assail
The rivets of his heavenly mail,
Amidst his foes alone.
Gods of the world! ye warrior host
Of darkness and of air,
In vain is all your impious boast,
In vain each missile lightning tost,
In vain the Tempter's snare!
Though fast and far your arrows fly,
Though mortal nerve and bone
Shrink in convulsive agony,
The Christian can your age defy:
Towers o'er his head Salvation's crest,
Faith, like a buckler, guards his breast,
Undaunted, though alone.
'Tis past! 'tis o'er! in foul defeat
The Demon host are fled!
Before the Saviour's mercy seat,
(His life-long work of faith complete,)—
Their conqueror bends his head.
"The spoils Thyself hast gained, Lord!
I lay before Thy throne:
Thou wert my rock, my shield, my sword;
My trust was in Thy name and word:
'Twas in Thy strength my heart was strong;
Thy spirit went with mine along;
How was I then alone?"

ANTICIPATED REFORMATION.

For more than half a century past, the protestant portions of Germany have been infested with a species of insidious infidelity, under the false colour of christianity. Places in which the benign influence of Luther and Calvin, had established the reformation from popery, have been subjugated to the specious sway of new enormities in error, more pernicious if possible than the papal dominion. This fact has been long known and lamented, and the German writers on theological topics, have fallen into universal distrust among evangelical christians, in Great Britain and America. There have been some individual exceptions, but so few, as not to vindicate the general character from suspicion. The frigid infidel system to which we allude is well characterized in the following passage, which we quote from the *Electric Review*.

"The outline of their scheme is this:—That the moral contents of the Bible are a Revelation from God, in the same sense in which all intellectual proficiency and practical improvements are gifts of Divine Providence. That the book of Genesis is a collection of the earliest traditions concerning the origin and primeval history of the human race, containing some facts, but mingled with much allegory, mythology and fable. That the institutions of the Israelitish nations were the admirable inventions of Moses and his coadjutors, the claim of a divine origin having been cleverly assumed, and ably sustained, to obtain the credit and obedience of a barbarous people. That the prophets were bards and patriotic leaders of their country, warmed with the love of virtue, roused by the inspiration of genius, using the name of the Lord to arouse torpid and selfish minds, and having no other insight into futurity than the conjectures which were suggested by profound political views, and by access to the secrets of camps and cabinets. That Jesus was one of the best and wisest of men, possessing peculiar genius and an elevation of soul far above his age and nation. That, seeing his countrymen sunk in ignorance and superstition, and apprized of the depravity of the idolatrous nations, he formed the grand conception of a pure, simple, and rational religion, founded on the Unity of the Godhead, enjoining universal virtue, having as few positive doctrines and outward institutions as possible, and, therefore, adapted to all times and all countries. That, in order to accomplish his purpose the more readily and safely he entered into a temporary compromise with the popular opinions and phraseology, assuming to be the Messiah whom the nation expected, and applying to himself various passages of the prophets, such as were calculated to excite the highest veneration. That, by superior natural science, & by dexterously availing himself of fortunate coincidences, he impressed the bulk of the people with the belief of his possessing supernatural powers,—an artifice very excusable on account of its benevolent and virtuous motive. That, by the envy, revenge, and selfish policy of the Jewish ecclesiastical leaders, he was condemned to die; that he was fastened to a cross, but (in consequence, perhaps, of previous management by some friends in power) was not mortally hurt; that he was taken down in a swoon, and laid in a cool and secluded recess within a rock, where, by the skill and care of his friends, animation was restored. That, when he recovered, he concerted measures with his confidential adherents for carrying on his noble and generous views; that, from a secure retirement, known to only a very few of his most intimate disciples, he directed their operations; and that, in a personal interview near Damascus, he had the admirable address to conciliate Saul of Tarsus, and persuaded him to join the cause with all the weight of his talents. That he probably lived many years in this happy retirement, and, before his death, had the pleasure of knowing that his moral system was extensively received both by Jews and by men of other nations. That this religion though a human contrivance, is the best

and most useful for the general happiness of mankind, and therefore ought to be supported and taught, at least, till the prevalence of philosophical morality shall render it no longer needful."

It is now affirmed upon excellent authority, that there is a widely spreading change, among the theologians and scholars of Germany, and that a humble submission to the Gospel of Christ begins to be regarded as the true christian philosophy. As a happy contrast and powerful refutation of the foregoing summary of error, we subjoin the following:—

"No: the gospel of prophets and apostles which the warm-hearted Peter preached, and the sublime Paul, and the celestial John, is not a system destined merely to reform, polish, and civilize mankind. It is the power of God, for the reconciling and regenerating of the lost sons of Adam: the divine strength, to draw them out of the depth of corruption and selfishness, and make them new creatures pleasing in the sight of God. It is not a bare system of morality, but a perfect plan of education for heaven. The God whom the gospel proclaims, is not an imaginary divinity, feigned and figured by reason, ever insufficient and powerless in divine things; but He is the Being eternal, majestic, incomprehensible, whose holiness and justice can be appeased only by his infinite love and mercy. The Unity of the God whom the Moses and the Davids and the Elijahs, whom the Peters, and the Johns and the Pauls, confessed, and defended against the idolatry of the nations, is not a Unity of man's arithmetic, an idea of man's mind, vague and indeterminate, petty and diminishing: but it is a Unity of Essence, manifested in Three Persons, the FATHER, the SON, and the HOLY SPIRIT, into whose name we are baptized. Jesus Christ the crucified, he whom Paul made the only object of his faith and knowledge, is not the sage of Nazareth only, the best of men, the founder of a new religion, the parent martyr to seal the truth of his doctrine. No, Jesus Christ the crucified is the only begotten Son of God, by whom all things were created, visible and invisible. It is by a mystery sublime and impenetrable, that the Word became flesh, who was with God, and was God, God over all things, blessed for ever. He is the True One, who being in the form of God, emptied himself and became obedient to the death of the cross, that we might obtain by his blood, redemption, even the forgiveness of our sins; that we, who could never have been saved and justified by the law, (that is, by such a perfect moral obedience as the justice of God requires of us, and of which we are from our birth morally incapable,) might obtain justification and eternal glory by faith in this Redeemer, after the likeness of whom we must be changed into new creatures. And all this is not of ourselves, but of pure grace, according to the election of God, who chose us in Christ before the foundation of the world, and who hath sealed us with his own image, by the power of his Holy Spirit. This Holy Spirit, who is God, produceth in us at once to will and to do, according to his good pleasure: so that we are indebted to the Holy Spirit expressly, and peculiarly for our sanctification, as to the Son for our justification, and for our relation to the Father."

THEOLOGICAL BENEFICIARIES.

"Far be it from me, by any thing that has been said, to countenance for a moment the idea, that any human attainments of a teacher can serve as a substitute for an experimental knowledge of Jesus Christ and him crucified. He must have that knowledge of God and the Saviour, which is eternal life; and from his own experience of a pilgrim's life, must be able to speak a word in season to him that is weary. Without this, all other attainments are inadequate. If his

"Learning, like the lunar beam, affords Light, but not heat; and leaves him undevout Frozen at heart, while speculation shines," it will fail of leading the burdened soul to Him, who has provided complete and 'eternal rest for the weary.' If he knows not the conflicts of a spiritual mind, struggling against its internal corruption, what aid can he bring to the souls of his fellow creatures, when ready to sink under the severity of similar conflicts? If he has never resisted the power and the arts of the god of this world, how shall he teach others to ward off the fiery darts of the wicked one? How shall he sympathize in the distresses of an awakened, convicted, anxious soul, if the 'commandment has never come' with power to his own? How can he adequately desire the deliverance of others from the guilt and misery of sin, if he has not felt what it is to groan under the intolerable severity of its bondage? How can he bring the strength of faith, the ardor of prayer, the unwearied application of divine truth, to the case of a perishing fellow creature, if he has not formed some proper estimate of the worth of the soul, and been permitted 'to sing a new song, even praise to our God,' for the deliverance of his own?"

"Our subject throws some light upon the character of that class of men, whom Education Societies are striving to raise up, and send abroad through the land and through the world. It is not a race who are to arrogate to themselves a questionable superiority—not a race to domineer over their fellow creatures in the ordinary

walks of life—to look down upon them with scorn—to trample upon their natural rights—to walk through society in the strength of unfeeling pride and mock at the woes and sufferings of their fellow creatures.—No—It is men who shall know how to speak a word in season to him, that is weary—who shall possess a tender and sympathizing heart, be more forward to endure misery than to inflict it—who shall condescend to men of low estate, and treat the weakest and feeblest, as fellow-creatures, travelling to the same immortality with themselves.

"It is not the design of the Education Society to raise up an Ecclesiastical aristocracy, who shall bind the consciences of men, or lord it over God's heritage; but such as show out of a good conversation their works in the meekness of wisdom—as shall be ensamples in word, in conversation, in doctrine, in faith, in purity. Such as shall go and search out the scattered remnant of Christ's fold, and invite sinners from the highways and hedges to the Gospel feast; such as will not shrink from arduous, humble, self-denying service, but cheerfully undergo any thing which a human being can be expected to sustain, in subversivity to the great object of bringing many sons to glory;—such as shall feed the flock, and seek that which was lost, and bring again that which was driven away, and bind up that which was broken, and strengthen that which was sick."

"It is not a race of mean spirited youth, who can find no other employment, or whose mental resources are so limited, that they cannot rise to eminence in another profession or engage with fair prospects in another pursuit; whom we are moved by pity to themselves to help.—No—it is men of magnanimity, as well as christian piety; men who have bowels of compassion, as well as greatness of soul; and are willing to give up themselves to the service of Christ and his church."—*Quar. Jour. Amer. Ed. Soc.*

ANCIENT JERUSALEM.

When Pontius Pilate, was about to deliver the blessed Saviour to the merciless Jews, he "took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person, see you to it."

"Then answered all the people, and said, his blood be on us, and on our children."

How dreadful was this speech; as if they had said, "We are not afraid of what will happen by taking his life, it is our deed, and we will answer it." Thus they dared to call upon their heads the anger of the great God, and most terribly did he punish their wickedness.

In a few years afterwards, the Romans sent a great army which surrounded Jerusalem, and prevented any of the inhabitants from escaping from that wretched city. Thus shut up, they were soon obliged to eat even their cats and dogs, finally their own children, that they might preserve their lives a little longer. After thousands and thousands had perished with hunger, the Romans took the city, and put the greater part of the inhabitants to death in the same manner as these same people had murdered Jesus, that is, by crucifying them. It is said that they had to cease, from not being able to find more wood of which to make crosses.

Let our readers all learn from this sad history of the punishment of the Jews, to fear that God who is "angry with the wicked every day." Those only are safe who keep his holy commandments, and who love the Lord Jesus Christ.

ECCLESIASTICAL REGISTER OF N. ENGLAND.

Henry Davidson, Esq. P. M. of Waldo Me. is collecting materials for a Register of the Churches and Ministers of the different religious denominations, in the New England States. The Register is intended to contain correct information on each of the following particulars.

1. Date of the organization of each church of every denomination, distinguishing them from each other by appropriate letters.
2. Names of the first and of each succeeding settled minister in each church, with the date of their ordination or installation.
3. Date of the dismission or death of such Ministers, distinguishing the former from the latter, and adding the age of those who continued in their pastoral office till their decease.
4. Dates of the revivals which have occurred, and number of converts added to each church in consequence.
5. No. of members of each church in 1810.
6. No. of members of each church, Jan. 1, 1828.
7. Name of the College where each Minister received his college education.
8. In cases where Ministers have been re-settled, the names of the towns will be added, with the time of their re-settlement, if known.

The compiler is aware that there are difficulties in the way of obtaining full and complete information on all the particulars stated above, and he earnestly requests Ministers of the Gospel, Clerks of Churches, Stewards of Methodist Conferences, and others who feel an interest

in the undertaking, to communicate to him in the month of January 1828, correct information as above, respecting the Churches with which they are connected.

The information received will be placed in the form of a schedule or table, for easy reference; and it is supposed the whole of New England may be thus brought into a pamphlet of 100 pages.

The following abbreviations will be used: O. C. Orthodox Congregationalists. U. Unitarian. B. Baptist. M. Methodist. E. Episcopalian. Uni. Universalist. F. B. Free Will Baptist. C. Christian. R. C. Roman Catholic.—d. dismissed. dec. deceased. t. to. f. from.—

The compiler supposes that the greatest prosperity of our churches has been since the year 1810, and that it would be interesting to compare that period with the present.—*Comm*

We presume that every Minister of the Gospel will say, on reading the above, that such a Register would be worth ten times its cost, and wish that he had one to lie upon his table. Let him, then, while the subject is before him, sit down for a single hour, and give Mr. Davidson the required particulars of his own church and neighbourhood, and his part of the work is done.

NO. 48.

The Design of Prophecy.

To be able to gratify curiosity, feeds the pride of the human heart. To display qualities which others do not possess, in order to acquire superiority, and to be admired, is exceedingly natural to man. But how remote are these things from the spirit and design of the holy prophets! In pretence to prophecy among the heathens, all the object of the enquirer was to have curiosity gratified, or to render the answer subservient to the pursuits of ambition, avarice, or pleasure: and if the person pretending to divination or oracular responses, had any object beyond the reward presented by the enquirer, it was merely to produce admiration, and give credit to a gainful imposture. But the prophets of the scriptures have infinitely higher ends in view. To confirm the truth and authority of a revelation, to give more exalted views of God, to produce faith in the Saviour, to create submission to the divine will, to excite to perseverance in the service of God, to communicate support under sufferings for religion, to console Christians amidst the rage and enmity of the world, and to justify the ways of God to man, is the design of their predictions: and who can say but that it is a design worthy of men who came with a commission from God?

That unity of design in the doctrines and scope of the gospel, which appears in the writers of the New Testament, might well be urged as a forcible argument in support of the general question. It is here adduced only in confirmation of the prophecies of scripture. This connected chain of events, this previous history of future times is the more remarkable, as the prophets lived in different countries and in different ages. When men live all in one place, it may be said they have conspired to impose on the world, by inventing a tale in which they all may agree. But as to the prophets who preceded Christ's coming, many could have no connexion with the others. Each however, performs the part assigned him by heaven: and we see the stone which he has polished, exactly fit the place it was designed for in the building, and give enlargement, strength, and beauty to the whole. None of them are copyists. While they speak (as is often the case,) of the same thing, it is with some additional circumstances; and each has something new to predict, which was made known to him alone.—*Bogue.*

HANNAH MORE & MR. KING THE MISSIONARY.

On arriving in England, Mr. King mentioned to several gentlemen what had been done in Paris, for procuring the Armenian types, and stated in conversation the importance of having also a fount of Arabic types.

A spontaneous and liberal contribution was the result; and among the contributors we perceive the names of some of the most distinguished philanthropists and benefactors of the age.—

The publication of remarks made by Mr. King on one of the donors, who has endeared herself scarcely less to the Christian community of this country than to that of her native land, will be deemed excusable.

The five pounds which I received from Mrs. Hannah More, I consider as a very precious donation. Being pressed for time, I spent only one day with her, though she repeatedly urged me to remain with her another. Her place of residence, called Barley Wood, is quite enchanting. Among other things which there interested me, were several large trees which I was told her own hands planted.

She herself, like the olive, flourishes in old age. She is now in her eighty-third year, yet possesses in a very great degree, the cheerfulness and vivacity of youth. As I took leave of her, I began to express a wish that her life might be prolonged, but she checked me, saying, "Do not wish me that!"

QUESTIONS IN REGARD TO UNIVERSALISM.

1. Does a person ever become more tender in his conscience and more afraid of sin, by renouncing a belief of future punishment and embracing Universalism?
2. Does Universalism ever produce a reformation from vice to virtue?
3. Does any body know an instance in which a man was made better in any respect by becoming a Universalist?
4. Does any Universalist live in the practice of the peculiar duties of religion, such as daily secret and family prayer, &c.
5. If this life is only a state of discipline, and there is no such thing as suffering beyond the grave, is not death a blessing? And were not the inhabitants of the old world better off than Noah? Was it not the children of Israel who were punished instead of the devoted Canaanites? Would it not have been better if the apostle John had hanged himself when Judas did?
6. Is it religion which makes nine-tenths of the drunkards and blasphemers Universalists?
7. If God can maintain his government, and bring sinners home to glory, and subdue all creatures to obedience, by the simple exercise of his mighty power, without future punishment, why can he not do it as well without present discipline? And if he can do it, why is it not just as inconsistent with goodness to inflict temporal sufferings as to inflict eternal suffering.

Erasmus, writing to the Pope, who in a private letter to him, reproached him with eating meat in Lent, replied, "I have a Catholic soul, but my stomach is altogether Lutheran."

Colonization vs. Slavery.—The Rev. Mr. Kennedy, of Philadelphia, is publishing in "Freedom's Journal," a very valuable series of numbers in favour of the Colonization Society. In answering the objection so often urged by abolitionists, that the influence of the Society's measures will be adverse to emancipation, he makes the following statements.

I have enjoyed an exceedingly interesting interview with Mr. John Hanson, a coloured man, just returned from Liberia. This gentleman was delegated by the colored people of Baltimore, as one on whose statements they could repose the fullest confidence, to visit Liberia. He remained in the colony three months, and his report more than confirms the representations I have already made. Of 92 who accompanied him in the brig *Doris* not one died from the influence of the climate, although two children died soon after their arrival, one of the croup, the other of a disease common to children every where. Indeed, so slight was the sickness, that many of the emigrants never intermitted their ordinary employments. Every colonist on his arrival receives one lot in the town of Monrovia, and five acres in the country, which Mr. H. estimates at \$1300, together with an additional allowance if he have a family. The trade of the colony is thriving with unexampled rapidity, so that lots in the town of Monrovia are already selling at \$500 each. Three individuals, who left this country penniless, have amassed a capital of not less than \$10,000 each, and one of them is now constructing a vessel, for the double purpose of trade with Norfolk, and of transporting such as may be emancipated to accompany him. Fifteen English vessels in addition to those of other nations were freighted at Monrovia during the last year.

In consequence of Mr. H.'s report, the "Friends" of Baltimore have become decided in their approbation, and the coloured community of that city have their eyes fully opened. A gentleman near Baltimore, who has not been very friendly to the colonization scheme, manumitted one by way of experiment. This person who has been two or three years in the colony, sent by Mr. H. by way of donations to his former master, an elephant's tooth weighing twenty-four pounds, with five pounds of turtle shell, and some other valuable articles. On receiving the articles, and hearing of the flourishing state of the colony, this gentleman instantly manumitted all he owned, thirty in number who are to set sail, with Mr. H. for Liberia, in the latter part of the present month.

THE PROTECTION

INSURANCE COMPANY.

Having been duly organized, are now ready to receive proposals of FIRE and MARINE INSURANCE, at their office in State-Street, a few doors west of Front-Street.

THIS Institution was incorporated by the Legislature of this state at their last session, for the purpose of effecting FIRE and MARINE INSURANCE. Its capital is ONE HUNDRED AND FIFTY THOUSAND DOLLARS, with liberty to increase the same to HALF A MILLION OF DOLLARS. The first named sum is all paid in or secured, and the whole amount (\$150,000) is vested in Bank Funds, Mortgages and approved indorsed notes; all which, on the shortest notice, could be converted into Cash and appropriated to the payment of losses.

The Directors pledge themselves to issue policies on as favourable terms as any other Office in the United States; and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public.

The following gentlemen are Directors of this Company.

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Hartford, July, 1825.